

the NATIVE VOICE

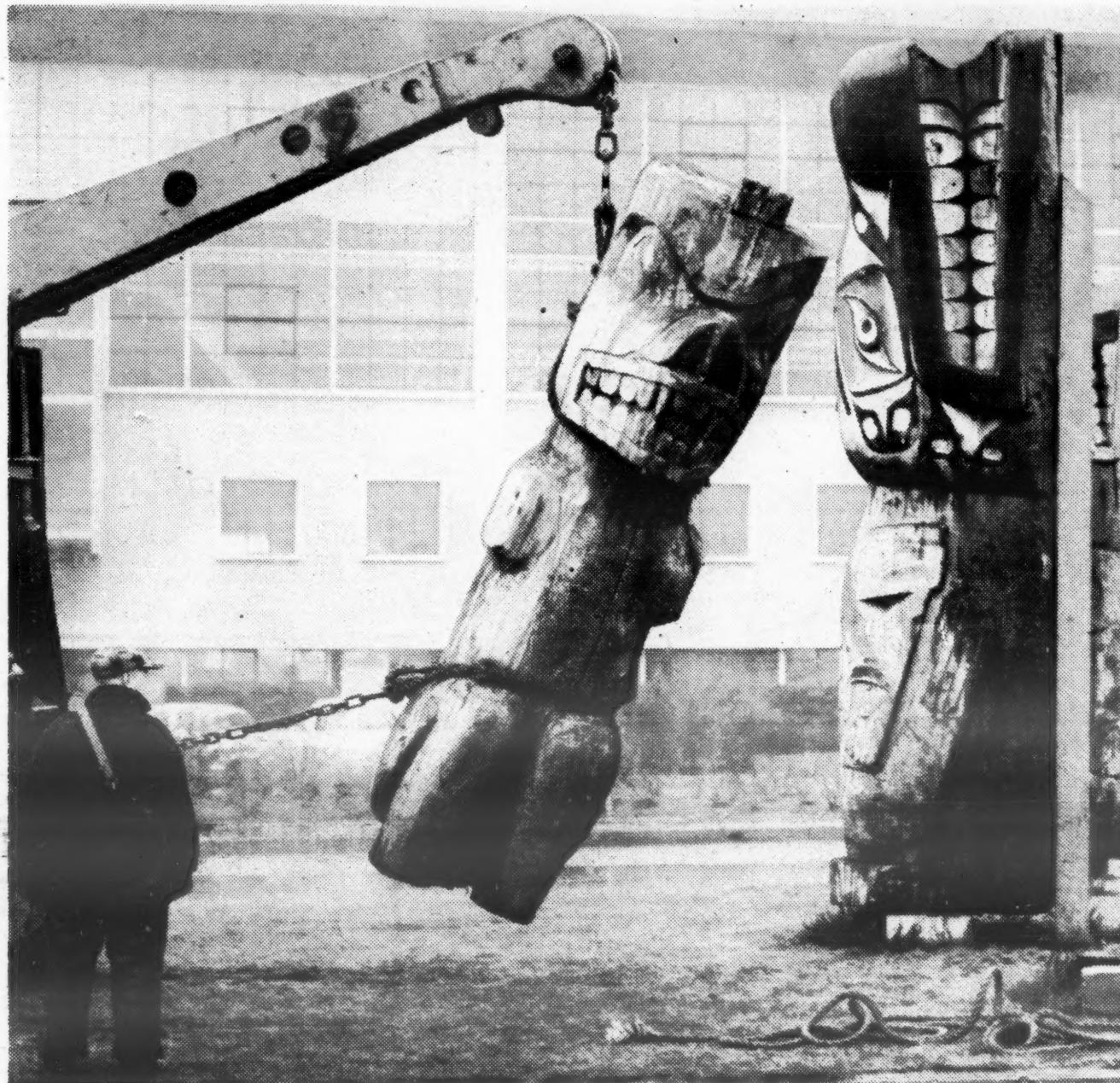
OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

XIII. No. 2.

VANCOUVER, B.C., FEBRUARY, 1959

PRICE 10 CENTS

TOTEMS TAKE TRIP TO STORAGE



IT'S A SAD SIGHT to see Indian totems removed in pieces from their historic sites to new locations. In many cases, of course, it appears to be necessary if the totems are to be preserved, but it is nonetheless a tragic sight, symbolic of the passing of an era. The Vancouver Province

picture shows totems being removed from University Boulevard at UBC to temporary storage on the campus. The totems will be copied by Indian experts while they are in storage. Most of the totems are from old villages on the Queen Charlottes and northern Vancouver Island.

INGS, ANSWERS

GIVEN IN 1927

Committee Reports on Petition of Allied Tribes

Summary of Findings and Answers

E—In 1927 the Allied Tribes of British Columbia took a land question to Ottawa. Following are the Findings and Answers. This question has never been satisfactorily answered.

Allied Tribes organized out of existence, but the ashes of their gallant Native Brotherhood of Canada sprang into being with the staunchest fighters into the foundation of their experience and undaunted courage.

Prepared by General Council of Allied Tribes
DING: The territory now as British Columbia has been conquered and the British Crown has entered upon some owner of the territory conquered.

Answer—1. No evidence whatever has been produced or can be produced proving that Great Britain conquered any Indian Tribe in British Columbia.

2. In the Southern Nigeria case their Lordships of the Judicial Committee decided that conquest alone does not destroy native land rights (Law Reports Appeal Cases 1921, Vol. 2 at Page 410.). The Committee's findings is in direct unmistakable conflict with that decision.

3. In course of Report of Minister of Justice presented to and approved by the Governor-General in Council in the month of January 1875, the Minister described the assumption that the lands of British Columbia are the absolute property of the Crown in right of the Province as "an assumption which completely ignores as applicable to the Indians of British Columbia the honour and good faith with which the Crown has in all other cases its sovereignty of the territories in North America dealt with their various Indian Tribes." According to that authoritative declaration made on behalf of

Special Reports On Indian Lands

This issue of The Native Voice is given over in large measure to the vital question of Indian Land Rights. Special material appears on pages 4 and 5. Please read and get some of the vital background on this vital matter.

the Dominion of Canada the Committee's findings above set out are in conflict with the honour and good faith of the British Sovereign.

(See Appendix B of Minutes of Proceeding and Evidence of Committee at page No. 43).

FINDING: At the outset it was made evident that the Indians were not in agreement as to the nature of their claims.

Answer—Statement is unfounded. Evidence of Chief John Chelahitsa and Chief Basil David proves the contrary. It can be conclusively proved

by documentary evidence that the claims made by the Interior Tribes are precisely those made by all other allied Tribes. Statement that Interior Indians whom Indian Departments brought to Ottawa represented all Interior Tribes is wholly unfounded. Not even did they represent their own Tribes, Okanagan Tribe and Shuswap Tribe.

FINDING: Early in the proceedings it developed that the aboriginal title claimed was first presented as a legal claim against the Crown about 15 years ago.

Answer—Statement is refuted by whole history of Indian Land controversy from the month of January 1870 in which the Colonial Government formally launched the controversy by Report denying that Indian Tribes of British Columbia have any title to their territories.

Two outstanding proofs may be mentioned. In the month of February 1887 delegates representing Nishga Tribe and Tsimsian Tribe went to Victoria and conducted discussion regarding the land claims of the Indian Tribes with

three members of Government of Province. Their territories were claimed as the "Property" of the Tribe. On both sides the subject of discussion was the Indian land controversy, precisely the same that formed subject of Petition of allied Tribes presented to Parliament. A verbatim report of that discussion, which occupied two days, was published by the Queen's printer. Another proof is that in the year 1909—before the Society of Friends of the Indians was organized—the Indian land controversy had reached in northern British Columbia such an acute stage that the danger of fighting between the Indians and the white settlers was officially reported to the Government of Canada.

FINDING: As the Indian rejected proposals of the Government of Canada made by Order-in-Council of June, 1914, they are not now entitled to obtain judgment of Judicial Committee deciding the Indian land controversy.

Answer—It is true that the

(Continued on Page 8)

STILL A FEW COPIES LEFT!

This painting, reproduced as a cover for the special edition of The Native Voice, official organ of the Native Brotherhood of B.C., was painted by David Neel (Gla-Gla-Kla-Wis), son of B.C.'s famous woman totem carver, Ellen Neel of Vancouver. The late Charlie James, whose totems are to be found in many parts of the world, passed on his art to Mrs. Neel and in turn to her son, David. The Special Edition is available at The Native Voice, 510 West Hastings Street, Vancouver. Price is \$1.65 plus 8c S.S.M.A. tax. Total \$1.73.

MARRIED 50 YEARS**Moses Alfred and Wife Honored**

Mr. and Mrs. Moses Alfred renewed their marriage vows and gave thanks to God for the blessings of their 50 years of life together in a recent ceremony at Alert Bay's Christ Church. The church was packed with friends and relatives.

The brief service conducted by Rev. C. B. Rodgers ended with the singing of "Blest be the tie that binds" as the couple left the church attended by granddaughters, Bessie Alfred and Laura Alfred, grandson Christopher Alfred and son Alvin Alfred and preceded by ring bearers Harold Sewid and Alfie Cook Jr., both great grandsons.

In the Parish Hall, all joined in the celebration with a lengthy program MC'd by Councillor Herbert Cook.

James Sewid, chief councillor of the Nimpkish Village, in congratulating the couple, said how proud he was to be a member of the family. He said that Mr. Alfred had been the first Indian fisherman to take out a seine boat licence and had trained many in seining methods.

Ross Nicholson, Marine Superintendent of B.C. Packers Ltd. told how Mr. Alfred had been with the company for about 50 years, fishing when there were only two or three boats in the fleet. While he had been with the company, Mr. Nicholson said he had found

Mr. Alfred a fair man to deal with and a good fisherman. He also commented that Mrs. Alfred had always been behind him backing him up.

Ron Shuker, chairman of Alert Bay Village paid tribute to the Alfreds for their 50 years of married life and said that too little publicity was given to long happy marriages and too much to divorces and separations.

He also commended them for their successful family life and for their leadership in the community and their continued activity in community affairs.

Casper Peterson, vice-president of the Board of Trade, added his congratulations from his knowledge of the Alfreds for over 20 years.

Doug Copley, B.C. Packers plant manager at Alert Bay for some time, brought good wishes and a wire of congratulations was read from J. N. Buchanan, President and Chairman of the board and Ken Fraser, vice-president of pro-

duction at B.C. Packers Ltd. In honor of the Alfreds, Indian dancers presented the same dance they performed for Princess Margaret at Court-

Some hilarious games, stunts and contests were played during the evening with many entering into the spirit of the evening with good humor.

The four-tier wedding cake was cut by the honored couple and distributed while Felix Grant sang three numbers with his guitar accompaniment.

The senior choir sang three hymns in Kwakwala and the junior choir two in English.

A special scroll to commemorate the occasion was presented and there were many gifts.

Dancing and refreshments rounded out the pleasant evening, the first such celebration to be held here.

We wish this fine couple great happiness and many more years of partnership.—(Story courtesy Alert Bay Pioneer Journal).

MP Seeks Federal Vote For Native Indian Folk

Frank Howard, MP for Skeena, on January 19 introduced a Private Member's Bill designed to give Native Indians the right to vote in Federal elections.

This is the third session that has seen the introduction of this Bill by Mr. Howard.

Native Indians already have the provincial vote in five provinces in Canada, which are, British Columbia, Manitoba, Ontario, Nova Scotia and Newfoundland.

Mr. Howard pointed out that, inasmuch as there will be a committee of the House of Commons established to review the Elections Act as well as a Joint Committee of the Senate and the House of Commons on Indian Affairs, this matter will probably be dealt with by one or the other of these committees.

Are You A Shawnee?

I will appreciate hearing from you. Am trying to trace some family lines.

JOHN REESE,
Davidsville, Penn., U.S.A.

First Elected Chief**Edwin Underwood Becomes New Leader of Tsaout Band**

Edwin Underwood of 2505 Mount Newton Cross Road is the first elected chief of the East Saanich (Tsaout) band. Mr. Underwood, who is 59 years old, is the son of Catherine Underwood, and is the second youngest of seven children.

The new chief's father died when he was only seven, and his mother and grandmother raised the family. After one year's schooling at Kuper Island, Edwin Underwood was admitted to the Saanichton school thanks to the good offices of a number of the Saanich pioneers.

Chief Underwood worked for 18 years for the J. H. Todd Company at the Sooke fish traps as a builder and maintenance supervisor. In 1942, with two of his brothers, Mr. Underwood started building trollers. Combining their labors the brothers built six of these fishing craft, and use them with great success. Two of Edwin's nephews went into commercial fishing along with their father and uncles after returning from overseas service during World War II. Mr. Underwood himself uses a 36-foot troller and fishes successfully each season.

During the off-season, the chief is a housebuilder who does a great deal of work for the Department of Indian Affairs in building, renovating and improving homes for various Indian families on the Saanich Peninsula.

Mr. Underwood's wife is the former Bernadette Thomas of Valdez Island. The couple have one daughter, Mrs. Hazel Dulay

however, had elected lers for a number of years. Mr. Underwood has served this capacity for the years under Chief Willie and the last of the old Louie Pelkey. Following Pelkey's death, Richard his nearest kin, was acting until the election of Mr. Underwood.

The new chief has long been an active worker on behalf of his people, having served of five Indian leaders who late Percy Ross for the Days' celebrations held in conjunction with the Victoria holiday at Songhees Res-

ervation, along with his Rev. Father Philip Haney, securing Christmas help from the Colonist "500 for 53 needy Indian families."

MOTHER'S ADVICE

In his work and his contacts with people, Chief Underwood likes to follow the advice of his late mother, who told him to "keep his ears open, his eyes open and his mouth shut."

When he does talk, he is an excellent speaker of sound sense and good humor. The Tsaout band should profit much from his chief's suggestions turned down.

The East Saanich band has



of Bainbridge Island, Wash., and three grandchildren.

In turning from the hereditary to the elective system of choosing its chiefs, the Tsaout band is reversing a decision made when the late Mr. Moore of the Indian Affairs Department suggested elections and had his suggestions turned down.

The East Saanich band has

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Brotherhood Brief Goes Before Cabinet

series of important requests have been placed before the British Columbia government by the Native Brotherhood including a fair return from the five percent sales tax; equal liquor rights, maintenance of roads through reserves, and inclusion of Indians in all health welfare programs in the province.

Submitted over the signatures of President Robert Clifton and Legislative Committee man Peter R. Kelly, the request was presented by a delegation from the Brotherhoodative last month:

The text follows:
The Native Brotherhood of British Columbia represents the largest body of properly organized Native Indians in British Columbia and indeed in Canada. As such, we believe it should be represented on the Provincial Advisory Committee on Indian Affairs. We believe members on the Committee should have comprehensive knowledge of the needs of the Indians throughout the province other than limited local knowledge. We are in a position to supply that knowl-

2—Roads through Indian reservations which are used by the public at large should be maintained by the province through the department of public works. These roads are used much more by automobiles and trucks from outside the reservations than by the Indians. The people on the reservations pay the provincial road tax as well as all the other citizens of the province. If blacktop is not practicable good gravel surface would supply the need.

3—The Native Brotherhood of British Columbia is of the opinion that the Native Indians should receive the same percentage from the 5 percent sales tax as granted to the cities, towns, villages and municipalities. They pay sales tax on all taxable purchases. Taxes without participation in all its benefits or equality with other citizens is not fair play, not according to British principle and practice. If this participation

were extended to the Indian Reserves it would enable them to apply it to upkeep the roads, sanitation and whatever else for the benefit of the Band would be deemed necessary.

The argument that Indians are tax exempt pertaining to the provincial 5 percent sales tax cannot be well advanced. The amount of purchasing in Indian stores is of little value. We would say about 95 percent of their purchasing is from stores outside the reserves. We would urge the government to give serious consideration to this request.

4—The Foreshore Rights of Indian Reserves should be recognized as part of the Reservations. The Indian villages and communities were established long before British Columbia became a province.

5—We are convinced that provincial sanitation regulations should be made applicable to the Indian villages in the prov-

ince as this concerns the health of all citizens; there should be no difficulty in the federal and provincial authorities arriving at a working agreement on this important matter.

6—The academic advance of the Indian children now attending the public schools of the province has been satisfactory. Prior to the amendment of the provincial school act, which opened the doors of the public schools to the Indian children, there was very little uniform curriculum and regular attendance. Attendance still leaves much room for improvement. However, it is improving progressively.

The Indian children are now realizing they are equal mentally as well as physically to the other children. This gives them confidence and will enable them to march ahead side by side with their white school mates to face life's problems. The room for improvement is endless.

The Indians naturally would like to be included in all the health and welfare programs of the province.

7—There seems to be an ambiguity in the regulations concerning trap lines for Indians. Indians do not have to purchase licences for trapping. Yet the game department urges them to purchase licences. Since they are exempt from trapping licences why does the game department advise them to purchase them? They are told by game wardens they are in danger of forfeiting their trap lines. The regulation should be made clear on this point.

8—Indians find the cutting of timber for their own use, such as cutting timbers for wood fuel, cutting cedar for shingles and slabs for smoke houses as a "Liberal Policy" had been entered into by the Provincial Government. Under the Thirteenth Article of the Terms of Union the right to cut timber from the forest is granted to the Indians in perpetuity. This also applies to hunting and fishing.

9—At the convention held in Prince Rupert, B.C., December 2-4, 1958, the Native Brotherhood of British Columbia by a majority vote decided to request the Government of British Columbia to allow the Indians of the Province the same rights to purchase liquor that are enjoyed by the rest of the citizens of the Province. It must be recognized that to be denied the privilege of purchasing liquor is an intolerable position. As voters in the Province, they feel very strongly that this right goes with citizenship.

R. P. Clifton, President
Peter R. Kelly, Chairman
of the Legislative Committee.

Natives Promised Full Liquor Rights Only Federal Okay Needed, Says Bennett; Bands to Vote

Premier Bennett has promised B.C. Indians full liquor rights as soon as the federal government approves an appropriate order-in-council.

The Native Brotherhood of British Columbia announced that the premier made the promise recently when the Brotherhood presented its annual brief to the B.C. cabinet.

The adults among British Columbia's 33,000 non-enfranchised Indians are allowed to drink only in beer parlors. Provincial support of full liquor rights will give them the right to drink in cocktail bars and buy liquor at liquor stores.

A spokesman for the Indian affairs branch in Ottawa said federal permission is required to give Indians these rights, but approval is automatic.

However, he said, the Indian Act requires that a referendum of each band must be taken before reserve Indians can have and consume liquor on the reserves.

"There will be no difficulty if it is B.C.'s intention to give Indians equal drinking rights," he said.

ing and dancing and making fun of the two who feasted alone.

Days passed by and still no one came near them or spoke to them, until the young couple could bear it no longer. Hand in hand they crossed the village and began to climb the steep trail up the mountainside.

They climbed for many hours, and when they reached the top, they sat down to rest.

Tired, and hungry and alone, they sat there until death claimed them, and turned them to stone.

This legend is told by the Indians to impress upon their people of marriage within the clan. When this law is broken, the guilty pair are severely punished by nature.

Guy Williams, a spokesman for the Native Brotherhood of B.C., said referendums would probably be held among B.C. Indians in the near future.

"I give full equal rights only a 50-50 chance of winning such a referendum," he said.

"Many of our people are bitterly opposed to allowing liquor on the reserves. They have seen liquor cause so much damage to their families and friends."

Attorney-General Robert Bonner commented: "Basically the government is anxious to have Indians in the same position as whites."

"We can't see justification for any distinction between an Indian's home on the reservation and anybody else's home."

Unsigned Letters Won't be Printed

The Native Voice has received an anonymous letter, apparently intended for publication. We have no objection to publishing letters over noms de plumes but we will not do so unless they are signed by the author. We ask all readers to bear this in mind if they wish their letters to appear in the paper.

A GREAT CHIEF HAS GONE HOME

Today we received sad news of the death of an old friend of the Native Voice, Chief Thunderbird, from his friend Chief Leading Canoe. Chief Thunderbird was a Narragansett Indian. He was also from Worcester, Mass., U.S.A. Goodbye, dear friend. May the fine work you have done for your people through the years bring you Peace on your last journey. We extend our deepest sympathy to his family and friends.

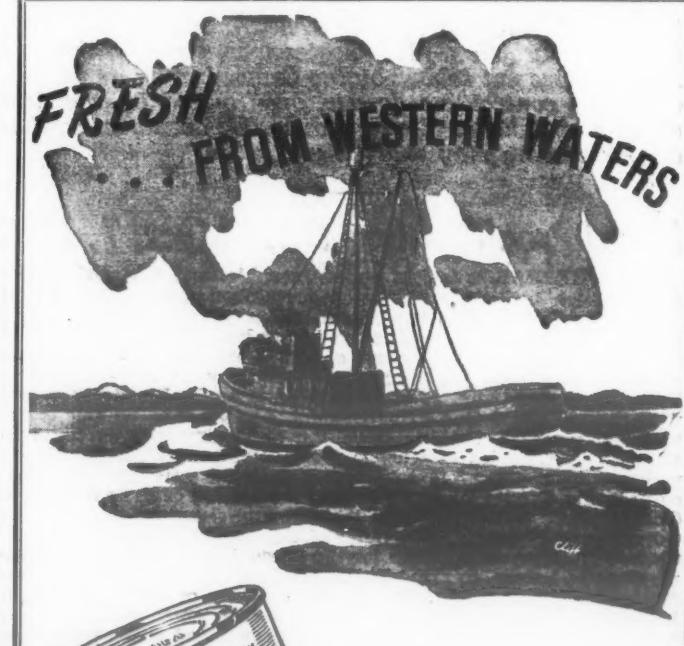
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Let Us Not Forget, The Fight Goes On

The material we have printed on these two pages recalls an unfinished chapter in Indian history which has perhaps been forgotten by too many.

Let us not forget. Let us remember the great work done by the Allied Tribes who fought bravely for their aboriginal rights in regard to the Indian Land Question.

There have been many attempts over the years by the political parties which have been in power to trap the Indians into signing away their aboriginal rights with nothing in return.

The \$100,000 annual grant to British Columbia Indians in lieu of annuities was turned down in 1927 by Indians who, with considerable foresight, reasoned that it might well endanger their aboriginal rights.

We do not need to reach back very far into history to recall the Liberal Government's attempt to introduce the infamous "waiver" proposition which would have stripped Natives of their hereditary rights while granting them a spurious "equality" with other Canadians. It was apparently hoped that the new generation had forgotten the old fight over the Land Question and that legal pitfalls might be overlooked by the Indian people.

Now again the same trap has been baited with the same \$100,000 in the vain hope that the old generation has passed away and the new generation is unaware of the historic rights of the Indians.

It is certainly a clear case of "Lo, the Poor Indian" and as for the politicians, we can be generous in saying perhaps they too have forgotten their history. A less benign description would be that the politicians have not altered much in their approach over the years. They, apparently, never forget.

We urge all Indians to watch your step, brothers and sisters. Make no move that will jeopardize your rights until you have it clearly in writing that the \$100,000 does not forfeit any of your rights.

Look south to the United States where though the struggle is bitter and injustices are still being perpetrated, many big settlements have been won over the very same issue as that existing here.

Stand on guard to protect your rights! —MAISIE.

Not by the Crown, But by Its Vassals

Can the Royal Proclamation we print below be nothing but a "scrap of paper," signed in sincerity but executed in deception? It indicates most strongly that the Indians were not robbed by the Crown but by its vassals, who now control the domain once owned by the first citizens of Canada. We reproduce this document so that all our readers may study it and judge.

Royal Proclamation Dated Oct. 7, 1763

AND WHEREAS it is just and reasonable, and essential to our interest, and the security of our Colonies, that the several Nations or Tribes of Indians, with whom we are connected, and who live under Our protection should not be molested or disturbed in the possession of such parts of Our Dominions and territories as not having been ceded to or purchased by us, are reserved to them, or any of them, as their hunting grounds; We do therefore with the advice of Our Privy Council, declare it to be Our Royal will and pleasure, that no Governor or Commander in Chief in any of Our Colonies of Quebec, East Florida or West Florida do presume upon any pretext whatever, to grant warrants of survey, or pass any patents for lands beyond the bounds of their respective Governments, as described in their commissions; as also that no Governor or Commander in Chief of Our other Colonies or Plantations in America do presume for the present, and until Our further pleasure be known, to grant Warrants of survey or pass any patents for lands beyond the heads or sources of any of the rivers which fall into the Atlantic Ocean from the west or north west; or upon any lands whatever, which not having been ceded to, or purchased by us, as aforesaid, are reserved to the said Indians, or any of them.

AND WE DO FURTHER DECLARE it to be Our Royal Will and pleasure, for the present, as aforesaid, to reserve under Our sovereignty, protection and Dominion, for the use of the said Indians, all the land and territories not included within the limits of Our said three new Governments, or within the limits of the Territory Granted to the Hudson's Bay Company; as also all the land and territories lying to the westward of the sources of the rivers which fall into the sea from the westward and the north west as aforesaid: AND WE do hereby strictly forbid on pain of Our displeasure, all our loving subjects from making any purchases or settlements whatever, or taking possession of any of the Lands above reserved without Our Special leave and License for that purpose first obtained.

AND WE DO FURTHER strictly enjoin and require all persons whatever who have willfully or inadvertently seated themselves upon any lands within the countries above described, or upon any lands which having not been ceded to, or purchased by us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such settlements.

History of Fight for

IMPORTANT ENTERPRISE

The national importance of the enterprise has been fully recognized by the Christian forces of Canada, represented in the Social Service Council of Canada.

The Imperial importance of the enterprise has been fully recognized and emphatically declared by the Imperial Authorities and the Aborigines Protection Society.

Those best able to judge on both sides of the Atlantic have been convinced that the British Columbia Indians' case is actually of world-wide importance, involving constitutional issues deeply affecting the native races of all parts of the world.

All veteran Missionaries who during the past half century have been working among the Indians of British Columbia and all missionary leaders in Canada who have come into touch with the situation have unanimously agreed in declaring the missionary importance of bringing about an equitable settlement of the land troubles in British Columbia.

A considerable number of strong Canadians have testified to the national and missionary importance of the enterprise by devoted and self-sacrificing work extending through many years. These include Dean Tucker, Dr. T. Albert Moore, Dr. J. H. Farmer, Dr. Charles W. Gordon, Col. J. S. Dennis and Canon Chambers.

PROGRESS, ACCOMPLISHMENT

The first outstanding official act of the Society was a Memorial on the subject of the Indian land controversy presented to Sir Wilfrid Laurier at Victoria in the month of August, 1910. In the same month, Sir Wilfrid Laurier having before him the Society's Memorial and having been advised by the Department of Justice that the Indian land controversy should be judicially decided, met the Indian Tribes of Northern British Columbia at Prince Rupert and speaking on behalf of Canada said:

"I think the only way to settle this question that you have agitated for years is by

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AND WHEREAS great frauds and abuses have been committed in the purchasing Lands of the Indians to the great prejudice of Our Interests, and to the great dissatisfaction of the said Indians; in order therefore to prevent such irregularities for the future, and to the end that the Indians may be convinced of Our Justice and determined Resolution to remove all reasonable cause of discontent, We do with the advice of Our Privy Council, strictly enjoin and require, that no person do presume to make any purchase from the said Indians of any lands reserved to the said Indians within those parts of Our Colonies where we have thought proper to allow settlement, but that if at any time any of the said Indians should be inclined to dispose of the said lands, the same shall be purchased only for us, in our name at some public meeting or assembly of the said Indians, to be held for that purpose by the Governor or Commander in Chief of Our Colony Respectively within which they shall lie; and in case they shall lie within the limits of any proprietaries, conformable to such Directions and Instructions as we or they shall think proper and give for that purpose.

AND WE DO by the advice of Our Privy Council, declare and enjoin, that the Trade with the said Indians shall be free and open to all Our Subjects whatever provided that every person who may incline to trade with the said Indians do take out a License for carrying on such trade, from the Governor or Commander in Chief of any of Our Colonies Respectively, where such person shall reside and also give security to observe such regulations as we shall at any time think fit, by ourselves or Commissaries, to be appointed for this purpose, to direct and appoint for the benefit of the said Trade.

AND WE DO HEREBY AUTHORIZE, enjoin and require the Governor and Commander in Chief of all Our Colonies respectively as well as those under Our immediate Government, as those under the Government and direction of proprietaries, to grant Licenses without fee or reward, taking special care to insert therein a condition that such License shall be void and security forfeited in case the person to whom the same is granted shall refuse or neglect to observe such regulations as we shall think proper to prescribe as aforesaid.

AND WE DO FURTHER expressly enjoin all Officers whatever as well as Military as those employed in the management and direction of Indian Affairs within the Territories reserved as aforesaid, for the use of the said Indians, to seize and apprehend all persons whatever, who standing charged with Treason, misprisions of Treason, murders, or other felonies or misdemeanors, shall fly from Justice and take refuge in the said territory, and to send them under a proper guard to the Colony where the crime was committed, of which they shall stand accused, in order to take their trial for the same.

Given at Our Court at St. James,
the 7th day of October, 1763, in the third
Year of OUR REIGN.
GOD SAVE THE KING.

Indian Land Rights

1926
Friends

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ESTY'S REPLY

month of September, Duke of Connaught, His Majesty's Representative in Canada and in re-

to a letter which had been addressed to him on behalf of the Nishga Tribe and the Canadian Indians gave positive assurance that the petition had been addressed to His Majesty's Privy Council and was considered by that if the findings of the commission should be as settlement.

Settlement Chapter 51 of the the Parliament of Canada authorized the Governor-in-Council to carry out the Kenna-McBride Agree-

ment by adopting the Report of the Royal Commission.

The allied Indian Tribes of British Columbia claim that the McKenna-McBride Agreement is beyond the powers of the two Governments and that the Statute above mentioned is beyond the powers of the Parliament of Canada.

During the past few years the possibility of bringing about settlement of the Indian land controversy without judicial decision has been subject to discussion between the Government of Canada and the allied Indian Tribes, and by such discussion and papers presented on behalf of the allied Tribes it has been made clear that the allied Tribes are unwilling to accept settlement based upon compensation to be granted by the Dominion of Canada under conditions proposed by Order-in-Council passed in the month of June, 1914, and are determined to accept only settlement based upon their actual rights and brought about by negotiation with both Governments or other equitable method.

REPORT ADOPTED

Before the passing of Order-in-Council by which on 19th July, 1924, the Government of Canada adopted the Report of the Royal Commission the Minister of Interior speaking on behalf of the Government of Canada at Vancouver had conceded that the allied Tribes are entitled to secure judicial decision of the Indian land controversy and HAD GIVEN ASSURANCE THAT CANADA WOULD HELP THEM IN SECURING SUCH DECISION.

The allied Tribes now claim that under assurances given by the Duke of Connaught, communications had with the Lord President of His Majesty's Privy Council, and all assurances given on behalf of Canada they are clearly entitled to proceed independently in His Majesty's Privy Council and to secure judgment of the Judicial Committee deciding the Indian land controversy.

Delegates of the allied Tribes have demanded that all assurances given on behalf of Canada be fulfilled and in letter ad-

dressed to the Prime Minister of Canada have declared that the passing of the Orders-in-Council of the two Governments adopting the Report of the Royal Commission has made positively necessary that the Indian land controversy shall be decided by the Judicial Committee of His Majesty's Privy Council.

THE PRESENT POSITION

Recent developments have been of extraordinary importance and have made very clear the great national issue involved, the righteousness of the Indian cause, and the importance of successfully completing the work undertaken by the Society.

Most important of these developments is the debate which occurred in the House of Commons on the last day of last Session. In course of that debate Mr. Meighen expressed the view that the Indian Tribes of British Columbia are entitled to secure judgment of His Majesty's Privy Council deciding the Indian land controversy, and the Minister of Interior speaking on behalf of the Government conceded that they are SO ENTITLED but stated that the Government is not yet prepared to provide the needed funds.

Thus the way has been completely opened for independently bringing the Indian case before the Judicial Committee, but the Government has continued to place upon the Indian Tribes a heavy burden which the Society will continue to help them in carrying at least until the Indian case shall have been referred to the Judicial Committee of His Majesty's Privy Council.

The allied Tribes have been advised that upon securing such reference they will be in a position to present to the Parliament of Canada a conclusive case for the providing of all funds which shall then have been expended and all funds requiring thereafter to be expended.

NECESSITY OF FUNDS

This necessity is clearly shown by a letter which some time ago the Chairman of the Society addressed to Doctor Charles W. Gordon from which the following words are quoted:

"In connection with this matter of funds I hope it may be possible for you to make real to some of the strongest men in Western Canada THAT IN THIS VERY MATTER THE INDIAN DEPARTMENT HAS ADOPTED AND PERSISTED IN A COURSE SO EXTREMELY UNJUST THAT IT SHOULD NOT BE TOLERATED IN ANY BRITISH COUNTRY.

"As you know, the Department has refused to provide the funds which according to established principles and all precedents should have been provided for dealing with the British Columbia Indian land controversy. The Department's deliberate purpose has been to force upon the Indian Tribes of this province terms of so-called settlement which they are unwilling to accept, and to accomplish this result by means of heavy financial pressure brought to bear upon the Indian Tribes and those supporting their cause.

"I think we have come to the time at which this grave injustice should no longer be borne with silence and patience but should be exposed to the view of the people of Canada."

SECURED AND EXPENDED

The Society has secured and expended in promoting the Indian cause contributions amounting to a total sum exceeding \$29,500. This amount has been secured from friends of the Indian cause in places extending from the Pacific Coast to London, England. A large proportion of the total amount has been secured in amounts ranging from \$50 to \$500.

In addition to contributions the Society, acting on behalf of the allied Tribes and under arrangements made with them, has secured from various sources advances exceeding \$17,500. By resolution unanimously adopted upon occasion of Gen-

Calling All B.C. Indians

ING ALL B.C. INDIANS: Look Before You Leap:
ake up your mind as to whether you wish to pro-
our ancient rights or not. BE CAUTIOUS.

January 16, 1959

Honourable John G. Diefenbaker, Q.C.
Minister of Canada,
of Commons,

as delighted to hear yesterday over the radio that the Land Question is coming before the House.

el that the forthcoming discussions on the Hundred Thousand Dollars given to the Non-Treaty Indians of British Columbia of annuities and refused by the Non-Treaty Indians (Allied of British Columbia in 1926 and 1927, should be adjourned the forthcoming investigation re the valid claims of the Non- Indians of British Columbia have been heard.

old Indians feel that the appointing of Indians to help department in the distribution of this Hundred Thousand Dollars will jeopardize their valid claims to the ownership of their and might be construed as an acceptance in full settlement valid claims. As this would result in a miscarriage of ask you, who love Indians, to adjourn the hearing.

also enclosing cuttings from the Native Voice which are data in my possession relating to their claims. I feel will do everything to protect them against any danger carriage of justice.

the Minister of Citizenship and Immigration, the Ellen Fairclough, a copy of this letter.

to thank you for the Christmas card from Mrs. Diefen- and yourself and wish you both the Best Wishes for the year.

MAISIE A. HURLEY.

OTE: At the time of going to press, we have received a synthetic and kindly letter from The Honourable Minister of Immigration Ellen Fairclough promising to look the matter and give it her careful attention. — M.H.

The NATIVE VOICE

James Douglas Wrote This 100 Years Ago

Victoria, Vancouver Island
5th February, 1859.

To the Speaker and Gentlemen of the House of Assembly:

I have to acknowledge the receipt of your Speaker's communication of the 25th ultimo, containing the following resolution which passed the House on that day:

"That application be made to His Excellency the Governor for the following information, viz.: Has the Government of this Island the power to remove the Indians (by purchase) from that piece of land inside Victoria Harbour known as the Indian Reservation? Should the government not have that power, may it please His Excellency to inform this House wherein the Government is powerless." (J. Yates).

In reply to the foregoing resolution, I have to observe that previously to the grant of the Island to the Hudson's Bay Company, the whole Island was vested in the Crown as part of its domains.

When the settlement at Victoria was formed, certain reservations were made in favour of the Indian tribes.

First: They were to be protected in their right of fishing on the coast and in the bays of the Colony, and of hunting over all unoccupied Crown lands; and they were also to be secured in the enjoyment of their village sites and cultivated fields.

Those rights they have since enjoyed in full, and the reserves of land covering their village sites and cultivated fields have all been distinctly marked on the maps and surveys of the Colony, and the faith of Government is pledged that their occupation shall not be disturbed.

For that reason the Government will not cause them to be removed, because it is bound by the faith of a solemn engagement to protect them in the enjoyment of those agrarian rights.

It may further interest the House to know that the title to those lands is vested in the Crown, and that the Indians of themselves can convey no title to any part of their reserves either by sale or lease.

The presence of Indians near the town is a public inconvenience, but their violent removal would be neither just nor politic.

I therefore propose, as a remedy, to enter into arrangement with their consent to subdivide the reserves adjacent to Victoria, and to let it out on leases to persons who will undertake to build and to make other improvements upon it, and to supply the whole proceeds of those leases to the general benefit of the Indians interested. That is by providing them with a school-house and teacher, who will probably be a Missionary Clergyman, for the education of their children, and to endeavour thus to raise them morally and socially to a higher position than they now occupy in the Colony.

By such means a great benefit, worthy of the philanthropy of our country, will be conferred upon the Indians themselves, while at the same time the improvement and increase of the Town of Victoria will not be retarded by their unprofitable occupation of one of its most valuable portions.

JAMES DOUGLAS.

eral Meeting the allied Tribes have undertaken to repay all advances with interest. The allied Tribes have expended funds coming out of the pockets of the Indians themselves exceeding \$40,000.

The total funds which to the present time have been secured and expended by the Society and the allied Tribes amount to about \$87,500.

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Address _____

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Prov. or State _____

New Renewal

U.S. Indians Also Fight For Their Lands

action Needed by Congress

HERE are a number of very definite steps that can be taken to reverse the Indian land loss process. Passage by Congress of S. m. Res. 3 as a statement of policy would give new hope and new action in Indian affairs. Present policy as stated by H. Con. Res. 3 (83rd Congress) tends to discourage the use and development

Indian land resources and affords the Indian bureau an excuse for its neglect of developmental programs. S. Con. Res. 3 states that the responsibility of Congress to the Indian people must be fulfilled "the continuous development of their human and economic potentials based upon the principles of consent of the governed, self-determination and local self-government," and that "the function of the Indian Bureau shall be to assist American Indian communities to reach the level of well-being enjoyed by other communities in the United States."

The so-called "heirship land bill" (H.R. 2787) would open the way to adjustment of heirship land problems. It was drawn up under the sponsorship of the National Congress of American Indians and basic policy is that tribes themselves shall work out programs best suited to solve their problems. Some such legislation is generally needed.

Submarginal lands purchased by the federal government under the Act of 1933 which are in Indian

areas, and lands formerly used by Indian schools but no longer in such use, should be added to Indian land resources by action of Congress. Legislation for the rehabilitation of Indian tribes should also be enacted. The present constructive program of the Navaho was sparked by the Rehabilitation Act passed a few years ago. Many Indian groups need just such a

to a very limited degree. A 99-year lease is practically a sale.

Again, with the rapid development of oil, gas, uranium and other minerals on some of the tribally owned reservations, aggressive individuals will seek ways to secure possession of these assets.

Tribes holding their land as their common property should guard themselves and be protected against the evils that have come to many Indian groups through allotment of their land on a per capita basis.

THE rapid loss of land in Indian ownership is in no sense an

academic concern. Most Indian groups do not own enough land to support half their number. Whatever success may attend programs to get Indians into industrial employment, either outside or within their communities, they will fall far short of meeting the economic needs of all Indian people. Many Indians are using their lands successfully and others would like to do so. Every acre of Indian-owned land is needed for the support of Indian people. For many, the alternative is extreme poverty and dependency.

At this moment government

agencies are urging the development of the community in Indian groups. In recent conference on organization, Indians just the question how they are communities unless they have a land base for them.

Most Indians have a attachment to their land, their right, and feel destitute without we disrupt their society. The alienation of we aggravate social and problems for the nation as for the Indians.

Indian Bureau Could Do Much

PENDING development of specific programs for building up Indian land resources, sales of Indian-allotted lands to non-Indians should be stopped. Money now frozen in the Indian revolving loan fund should be made available to tribes and individuals to buy up individual holdings that must be sold. The bureau should emphasize exchanges of heirship land in order to get the ownership into usable units. The bureau's "realty" staff could well address itself to this work instead of to selling Indian land.

Although tribal title to large areas, such as the Navaho, Papago and Walapai reservations of the southwest, seems safe for the moment, a word of warning may not be out of place. Legislation to authorize 99-year leases for industrial and home building purposes is being proposed. Such proposals should be carefully scrutinized and, if at all, should be authorized only

Continued

Tecumseh and the War of 1812

The reminiscences of Aura P. Stewart, as transcribed in Michigan Pioneer Collections, state that the Indian with whom Colonel Johnson had his desperate encounter was not Tecumseh. Quoting Mr. Stewart: "My father says . . . he saw the colonel when he returned, badly wounded, his horse pierced taken from him; the battle with Tecumseh and his Indians was still raging, and continued for at least half an hour thereafter. It was the opinion of those acquainted with Indian warfare that the Indians fought until Tecumseh fell and no longer. But all admitted that Colonel Johnson had, while wounded and disabled, a dreadful encounter with some daring Indian chief. In their search they came first to Col. Whitney, and about four rods distant lay Tecumseh, both dead on the battlefield. My father had seen Tecumseh often in Detroit and pointed him out to the officer who had never seen him. But how and where Tecumseh was buried, father did not remain to see."

Colonel Whitney (McAfee's journal gives the name as Whitley, which is probably correct) was an Indian fighter from Kentucky, about seventy years of age at that time. He was not a regular with Harrison's army but fought independently. He paid his own way and was accompanied by two Negro servants. He went into the battle with the determination to kill Tecumseh.

Henry Connor claimed that he was present at the death of Tecumseh, when James Whitty (Whitley?) encountered the great Indian and killed him. Whitty and Colonel Johnson, he stated attacked the chief simultaneously, but the former began and ended the encounter.

A. J. James of La Harpe Township, Hancock County, Illinois, claimed that a Mr. Wheatley killed Tecumseh. His authority was his father-in-law, John Pigman, of Coshocton County, Ohio, who claimed to have been an eye-witness.

All of these conflicting versions of the manner in which Tecumseh met his death agree in one respect—that he was killed in the Thames battle. To the writer there seems to be a slight possibility that such may not have been the case, but that he chose this opportunity to disappear from public life. The presentiment of his death, which it is claimed he had previous to the battle, could

well have been a subterfuge intended to deceive his followers; his reasons for removing the British uniform before the conflict may not have been those assumed by his biographers. Certain it is that he had completely lost patience with Proctor and as a large number of Indians had already deserted, he undoubtedly foresaw the disastrous outcome of the conflict and may have been well aware of Proctor's duplicity and of his plans to escape. Whether or not he contemplated such a measure, the time was certainly propitious and the opportunity was not lacking.

According to one biographer the first indirect evidence of Tecumseh's death came from across the border in the spring of 1814 when Lady Prevost gave mourning presents to Tecumseh's sister.

We are likewise a little uncertain as to just what arms Tecumseh bore in the Thames battle. Various accounts mention a musket, a sword, a tomahawk, three pistols and a long-handled knife.

Of Tecumseh's burial, most accounts seem to agree that he was interred temporarily on the battlefield, the spot being marked by the fork of a tree which had fallen, leaving an upright stump, perhaps six feet high.

It is told that during the night following the battle some of Tecumseh's braves evaded the American pickets, came through the lines and spirited the body away to a safer place where it was re-interred. The account given by Joseph Laird, who claimed to have ferried Proctor across the Thames after the battle, is that the body of the dead Tecumseh was hidden temporarily under a fallen tree; that during the night Joseph Johnson (a scout) and two Shawnee warriors returned to the spot, eluded the sentry and carried away the body.

The late Edward Nahdee (Nahdee) of Walpole Island and grandson of John Nahdee, told somewhat the same story as narrated to him by his grandfather. His story agrees in that two warriors (John Nahdee and an unnamed companion), spirited the body away during the night. However, John Nahdee was a Chippewa, not a Shawnee. Certain it is, however, that he played a prominent part in the Battle of the Thames and other battles of the War of 1812 and his descendants now living on the Walpole Reserve have ample documentary proof of this fact.

Edward Nahdee in an interview with representatives of the Toronto Daily Star in 1936, maintained positively, from descriptions given him by his grandfather, that Tecumseh's body had been buried

near Wardsville—15 or east of the battlefield.

Quoting a letter from Shawano of Kettle Point appeared in the London Free Press, September 1812: "The Shawanos residing Point Indian Reservationants of the Tecumseh to seen another story appeared in the American Indian, Tecum says that 16 skeletons of Indian have already earthed, yet there is still of Tecumseh's bones.

"This is true. No one that he has found in the grave without showing (medal?) which was p grave when the great was buried. When Tecumseh and killed, his nephew body away the first of they had and hid it. T back to the spot where loved uncle had fallen, a up another warrior with resemblance as they cou Tecumseh and put him chief had fallen.

"This is why a good dians claim that they Tecumseh was buried. Tecumseh they buried. The great warrior was his two nephews with another Indian. These were bold enough to take right away in the midst of being shot and killed.

"Two medals were a Shawanos as a proof of had done, and to prove had done all they could to British save the country.

At this point we may digress to include a story is entirely without verifying the effect that Tecumseh following her sojourn Cherokees, returned to married a Delaware Indian as Jim Snake, the couple their residence in a log from the Moraviantown.

(To be Continued)

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Our Colorful Indian Past

ALTHOUGH we are living an integrated life with people of various backgrounds enjoying their standards of culture, visions of our own folklore in the back of our minds come to the fore wherever we may live or travel.

While traveling through the Rockies en route to Vancouver, we were reminded of several folklore tales among which was the "Leg-

of the thunderbirds." It said they hatched on the nest mountain peaks, where was constant flashing of light caused by the blinking of their eyes. The rumblings of thunder were the flapping of their wings. The thunderbird common symbol among all races of the continent, vary slightly in shape, significant to the various tribes and areas.

There is also the legend of snakes, "The weather pros." One lived among the skies, while the other lived in the foothills and the plains. One year this was told Nainapoose (the Cree) that his people must camping grounds further north for it was going to be intensely cold along that area during the winter. But these didn't heed the warning and stayed on. Consequently they suffered terrible hardships and some died. In the last of this distress, Nainapoose came along and perceived the suffering. He felt both pity and annoyed. However, much scolding he prayed the Great Spirit to send a wind over the mountains. The Indians became comfortable they thought of the suffering and death that could have been avoided had they taken the warning.

For weaving cloth the inner bark was stripped off the trunk of the cedar and beaten into threads, to be made into gar-

ments, blankets and rugs. It was used as warp for weaving goat hair and wild sheep's wool. Today the cedar bark garments are only worn for ceremonies. Some of it is left in fringes to be worn with masks.

From the fibres on the roots of the cedar tree are woven strong ropes, tool bags, belts and containers of various types and designs, some outlined in cherry bark entwined in basketry.

Masks of various shapes and expressions were carved according to the ceremony where they must be worn. One type was only worn on four occasions in a lifetime and that was for a birth, the reaching of adulthood, marriage and death.

There are bowls and spoons made from the cedar including the traditional potlatch feasting bowl, they were made oval shaped with a small engraving of the family crest on either end. They also served as handles.

There were undoubtedly many more uses derived from this versatile tree and when taken into talented hands it produced beautiful pieces of workmanship similar to the specimens mentioned above.

To say the cedar tree was to the coast Indians as the buffalo was to the plains Indian, seems like no comparison at all, but the significance is there in both cases. To speak of the cedar in the past tense is misleading as they are still growing as massive as ever for the coast Indians to pursue their native crafts in quantity if they so desire. But our plains buffalo have sadly dwindled down to living in parks.

Seeing the dogwood blossoms strung across the streets in Vancouver in commemoration of the centennial year of British Columbia, made me wonder why they didn't choose the cedar, with its many uses and its contribution to the lumber industry. However, the dogwood is smaller and prettier and more adaptable for a provincial emblem.

Roads of Yesterday Recall Pauline Johnson

By EMILIE GRANT CAMPBELL

It's a far cry from Brantford, Ontario, to Vancouver, British Columbia, the road Pauline Johnson took in years gone by—from the home where she was born on her father's estate—Chiefswood, in the County of Brant, Ontario.

Princess Tekahionwako was of "Blood Royal" of the Mohawk tribe, one of the fifty noble families which composed the historical confederation founded by Hiawatha

over 400 years ago, and known as the Brotherhood of The Six Nations.

Trips to England, recitals given over Canada, as well as in Eastern Canada, publishing of her poems and writings in England, France, United States, Newfoundland and Canada, made her fame spread over wide areas.

After her last tour of Canada, she decided to settle down in Vancouver, the city on this coast, of her undying interest and love, and devote herself to literary work. In her poetry, Pauline Johnson is recognized as one of the most gifted singers of Canada, and her writings will live for all time, with a cadence that throbs and lilt around the hearts of the Canadian people.

Did I hear some one say "She may be a bit out of style today," (?). One upon whose heart and head, "The Hand of God has touched," never goes out of style!

"Brantford remembers Pauline—Can Vancouver forget her, as she gives her 'Toast':"

There's wine in the cup, Vancouver,
And there's warmth in the heart for you,
While I drink to your health, your youth, and your wealth
And the things that you yet will do.

And here's to the days that are coming,
And here's to the days that are gone,
And here's to your gold and your spirit bold
And your luck that has held its own;
And here's to your hands so sturdy, And here's to your hearts so true!
So I drink this toast,

To the "Queen of the Coast" Vancouver, here's a "Ho!"

To the Memory of Princess Tekahionwako (Pauline Johnson).

The NATIVE VOICE

By ELEANOR BRASS

Page 7

Compensation Sought For Loss of Traplines

Compensation for all Native Indian traplines destroyed in the Naas River area will be sought from the Columbia Cellulose Company Ltd., it was decided at a Native Brotherhood of B.C. meeting held at Aiyansh recently.

Frank Calder, newly-elected legislative committee chairman for the Nishga tribal councils, and Hubert Doolan, district vice-president of the Naas River area for the Native Brotherhood will ask Dr. Peter Kelly, chairman of the Brotherhood's legislative committee to arrange an early meeting between officials of Columbia Cellulose, the Native Brotherhood, the Indian Affairs branch and the Nishga tribal councils.

From the fibres on the roots of the cedar tree are woven strong ropes, tool bags, belts and containers of various types and designs, some outlined in cherry bark entwined in basketry.

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office of the Indian Commissioner said that the question of hunting and hereditary right to traplines may have to be settled permanently.

According to a Brotherhood monthly report, lower mainland Indian superintendent F. E. Anfield may meet with the Naas people on the matter soon.

"This vital issue may mean the revival of the famous Nishga land question which created prior to the early '30s, parliamentary debate, numerous federal and provincial inquiries and eventually was directed to the Privy Council in London," Mr. Calder said.

He said the Naas River case may require a judicial decision.

Jury Favors Liquor Equality For Indians

Equal rights for Indians under the B.C. Government Liquor Act were recommended by a coroner's jury in Vancouver this month.

The jury made the recommendation after finding that Mary Ann Susie Williams, 23, alias Marion Billy, died a natural death in St. Paul's hospital of acute pancreatitis and fatty degeneration of the liver.

Pathologist Dr. T. R. Harmon said both conditions were associated with chronic consumption of alcohol and with the improper diet usually related to drinking.

Dr. Harmon said she had superficial bruises on her chest, abdomen, right thigh and knees.

Court was told Miss Williams' parents found her in a room in a Cordova street house Jan. 28 and had her taken to hospital.

Detective Harry Gammie said she told police she had gone, with her sister Jeannette and cousin Margaret, to Stanley Park for a drink with a man Jan. 26. She said the other two women left and the man beat her up and left her.

Detective Gammie said the other two women said the date was Jan. 19 and that she alone had gone to the park with the man.

He said the watchman at the Royal Vancouver Yacht Club recalled an Indian woman using his telephone Jan. 19 and a taxi driver recalled taking her to Powell and Main from that area. Both men said she did not appear to have been assaulted.

Her sister and cousin said they did not see any bruises on her the next day.

The jury made its recommendation that "Indians be allowed to purchase and consume alcoholic beverages and have equal rights under the act" after hearing several opinions on the liquor problem.

Dr. Harmon testified that the death of Miss Williams'

sister, Matilda Rose Williams, in March, 1957, was caused by bronchial pneumonia but he said the main reason probably was a diseased liver caused by excessive use of alcohol.

He said Marie Ducharme, another Indian girl whose nude body was found at the foot of Prior in March, 1957, had sufficient alcohol in her body to cause alcohol poisoning and to have caused her death if left unattended in an exposed place.

Coroner Glen McDonald said police figures showed 982 drunk arrests in January, 132 of them women. Of the 132 women, 45 were Indians.

Dr. W. S. Barclay of the Indian Health Service, said he felt the restriction of Indians to drinking in licensed premises had been detrimental to the Indian population. He said it sometimes resulted in malnutrition and neglect of children and had increased the cost of operation of the department.

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Committee Reports on Petition of Allied Tribes

(Continued from Page 1)

Indian Tribes formally unanimously and repeatedly rejected the proposals of that Order-in-Council. Also it is true that they did so for good and sufficient reasons. In rejecting the proposal the Tribes acted upon advice given by Dr. L. Norman Tucker, Chairman of Indian Affairs Committee of Social Service Council of Canada, and Mr. P. D. McTavish, Chairman of Society of Friends of the Indians contained in Explanatory Statement issued in October 1915 and sent out by the Society to the Tribes, from which the following words are quoted:

"It is very important to know what this proposal of the Government really is. When examined carefully and considered practically, the proposal is clearly seen to be that first the Indian tribes shall surrender all the rights which they actually claim to have by virtue of aboriginal title and under the Royal Proclamation and then there shall be submitted to the Courts the one remaining question whether the Royal Proclamation was intended to apply to British Columbia. In other words what the Government proposes to the Indians is—if you will first surrender all your rights we will submit to the Courts the question whether you ever had any rights."

To any one carefully and impartially examining that Order-in-Council it will become clear that the Government of Canada then proposed not judicial decision of the Indian land controversy but surrender of all aboriginal rights claimed by the Indian Tribes.

FINDING: The Indians of British Columbia receive benefits which are in excess of those granted by treaty to Indians in other parts of Canada. It is clear that they are not discriminated against, that reserves have been set aside for them sufficient for their needs, and that the obligation for Indians assumed by the Dominion when British Columbia entered Confederation has been generously fulfilled.

Answer—In order to establish that these statements are unfounded, it is necessary only to fully and carefully examine the last published Report of Indian Department, which shows clearly the following facts:

1. The value of land reserved under treaties for the Indian

Tribes of Alberta per capita of Indian population is \$3393. The value of land reserved by arbitrary action of the two Governments for the Indian Tribes of British Columbia per capita of Indian population is \$601. (Report pages 32 and 51).

2. The amount expended by the Dominion of Canada for education of Indians of Alberta, Saskatchewan and Manitoba during year ending 31st March 1926 per capita of Indian population was \$37.50. The amount expended by the Government of Canada for education of Indians of British Columbia during the same period per capita of Indian population was \$16. (Report pages 18 and 32).

3. The amount expended by the Dominion of Canada for all Indian purposes other than education in Provinces of Alberta, Saskatchewan and Manitoba together with the North West Territories during year ending 31st March 1926 per capita of Indian population was \$21. The amount expended by the Dominion of Canada for same purposes in British Columbia during same period per capita of Indian population was \$13. (Report pages 32, 72 and 73).

The chief obligations for Indians assumed by the Dominion of Canada when British Columbia entered Confederation, as clearly shown by Article 13 of "Terms of Union," was that of demanding lands from the Province of British Columbia and if necessary referring the matter of lands so demanded to the Secretary of State for the Col-

onies. One of the outstanding facts relating to Indian affairs in British Columbia as they stand today is that the obligation so assumed has not been fulfilled.

FINDING: The Committee cannot recommend that funds be appropriated for the purpose of paying the cost of the

case.

Answer—Upon grounds set out in Petition presented to Parliament allied Tribes have demanded such payment as an obligation of the Dominion of Canada. It is intended to ask that the Judicial Committee of His Majesty's Privy Council direct payment of all past and

future cost of the case.

FINDING: The Committee recommends that as compensation instead of treaty a sum \$100,000 should be expended annually for technical education, hospitals, and other purposes mentioned.

Answer—Manifestly the Committee by this finding has recognized that there are aboriginal rights for which compensation is recommended. There does not appear to be any reasonable ground for expecting that the expenditure recommended will be considered by the Indian Tribes to be adequate compensation for all their rights.

FINDING: The decision arrived at and the findings of the Report are a finality and the claim of the Indian Tribes "has now been disallowed." It is recommended that the Indian be so informed.

Answer—No known constitutional principle or authority supports the claim so set up. Moreover that claim is manifestly unsound and indeed absurd. The Committee representing one of three parties to a great controversy of more than half a century involving interests of the value of many millions sets up the claim that the party represented, the Dominion of Canada, is entitled to make a final settlement of the controversy.

Indian Act Obsolete For B.C. Indians — MLA

British Columbia should not stand idly by and countenance the enforcement of an act which so far as the B.C. Indians are concerned is "entirely medieval if not obsolete," William H. Murray, Prince Rupert MLA said in the Legislature last month.

Mr. Murray, who was seconding the motion to accept the Speech from the Throne, was referring to the Indian Act which he said was considered by the Native Brotherhood of B.C. as entirely out of date.

He said he had been privileged to attend the Native Brotherhood convention in Prince Rupert recently and that it was the "conclusion of Rev. Peter Kelly and Senator Gladstone, the first Indian senator, that our west coast Indians have advanced socially and in every other way at a rate far exceeding that of the Indians of the Prairie provinces and Eastern Canada."

He said that if this was so, and he had every reason to

believe it were, then the Indian act was obsolete.

The objective of the Native Indian was to eliminate discrimination against his people in employment, education and social life.

The present Liquor Act "can only lead to a feeling of discrimination and of second-class citizenship in the Native himself," Mr. Murray said.

"It is quite in order for me to drink with a Native friend during the hours that licences are open but if I dare have a drink with him before or after these hours then I would be guilty of an offence."

Mr. Murray said that he was extremely happy to learn that this government will grant full liquor privileges when the Federal Government approves an order-in-council permitting the Native Indian to have liquor in his home. (The B.C. government must first request the order-in-council).

"However," he said, "because of the point which I raised earlier, the superiority of our west coast Indians in comparison to others across Canada, I firmly believe that this government should in the strongest terms urge the federal government to act, and recommend that a joint federal-provincial Royal Commission be set up to study the intricate problems of the Native Indians of B.C. with a view to their resolution."

He said that every effort should be made to give the matter its proper study and will undoubtedly lead to the more rapid integration of "these people into our way of life."

Professor Plans Indian Study

Elizabeth Hoyt, Professor of Economics at Iowa State College, recently paid a visit to Mrs. Maisie Hurley to talk over a study of the problems Indians face in changing from the old life to new economic conditions, and in keeping the best of the old life.

The study could deal either with the problems of adult Indians who have re-located outside of their reservations—what they gain and what they lose with the problems of young people as they grow up and take their first job.

The Native Voice would like to hear from its readers as to which study seems the most important to them. What special things would you like to see included in such a study? Miss Hoyt wants to plan it with the help of Indians.

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